2;Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

"belonged to" the "individual" hunting territory.[117] The lineage, clan, and phratry are discussed in the next chapter. There is nothing incompatible in the existence of maternal lineages (or clans) and male-used hunting territories.

Material Culture

Villages.—There is little information concerning the villages and general settlement pattern of the early historic Delawares. Villages, or perhaps they might better be termed hamlets, were situated in bottom lands near the gardens or along the shores of bays.[118] These dispersed settlements were not palisaded.[119] Eighteenth-century and later information seems to reflect the original condition in that these settlements had no regular plan or arrangement, and that houses were not built close together.[120] There is no information concerning the length of time these villages were inhabited. If their garden plots were fertilized, residence in the villages may have been relatively permanent, but the fertilizer issue is in doubt. By the eighteenth century, after extensive migrations, villages were occupied until it became "troublesome to secure wood for fuel" and, implicitly, until they became overburdened with filth.[121] The Evelin paper of 1648 described twenty-three communities in New Jersey, ranging in population from fourteen to six hundred persons.[122] Lindestrom noted community size as "several hundred men strong, under each chief, counting women and children, some being stronger, some weaker."[123]

Dwellings.—There seems to have been some diversity in the type of dwellings of the early seventeenth-century Delawares. A circular wigwam and a long house identical with the Iroquoian type have been described, although the latter seems to represent a late prehistoric diffusion. De Laet and Van der Donck depicted Delawares using a circular bark dwelling with vaulted ceiling.[124] In another place De Laet stated that the dwelling was oven-shaped, but large enough for several related families.[125] Penn and Pastorius also alluded to this style of dwelling, whereas Holm and Lindestrom mentioned what seems to be the Iroquoian long house.[126] Zeisberger in the eighteenth century distinguished between house types of the Iroquois and the Delawares, describing a "rounded, arched roof" for the Iroquois and a "high-pitched, peaked roof" for the Delawares.[127] Harrington in 1913 characterized the house type current a few years previously as being similar to the Iroquois type.[128] The evidence, then, is not conclusive, but it seems probable

[117] Wallace, 1947, p. 18.
[118] Zeisberger, 1910, p. 87; Wallace, 1947, p. 18.
[119] Lindestrom, 1925, p. 241.
[120] Zeisberger, 1910, p. 87; O. A., J. T.
[121] Zeisberger, 1910, p. 87.
[122] Smith, 1877, p. 11.
[123] Lindestrom, 1925, p. 170.
[124] De Laet, 1909, p. 57; Van der Donck, 1909, p. 302.
[125] De Laet, 1909, p. 57.
[126] Penn, 1912, p. 232; Pastorius, 1912, p. 425; Holm, 1834, p. 123; Lindestrom, 1925, p. 211.
[127] Zeisberger, 1910, pp. 17-18.
[128] Harrington, 1913, pp. 217-18.

that the Delaware groups nearest to the Iroquois had been influenced by them. The Munsi were nearest to the Iroquois, and Harrington's informants were predominantly of this group. The various house styles, on the other hand, are possibly related to the seasonal movements of the Delawares, who, like the central Algonkians, may have utilized the rectangular, bark-covered long house in summer and the dome-shaped lodge in winter.[129]

The dome-shaped lodges were simple structures built by placing pieces of bark, preferably of linden or elm, over a sapling framework. The bark was stripped from the trees in summer in as large sheets as possible and dried. It then provided a watertight house.[130] House furnishings were rather meager. "They. . .make very fine, strong and artistic mats of finely painted spruce roots and strong straw, with all kinds of figures, to decorate and cover the walls with, and to place below their bed clothes."[131] Rush mats were painted and fastened to the walls in winter to keep out the cold. Some houses had "portraits and pictures somewhat rudely carved."[132] By the eighteenth century platforms made of poles, which encircled the walls and served as tables, benches, and beds, were mentioned.[133] The platform was covered by an untanned skin of bear or deer, or else with a mat.

Near each village was one or more sweat houses:

> When they wish to cleanse themselves of their foulness, they go in the autumn, when it begins to grow cold, and make, away off, near a running brook, a small oven, large enough for three or four men to lie in it. In making it they first take twigs of trees, and then cover them tight with clay, so that smoke cannot escape. This being done, they take a parcel of stones, which they heat in a fire, and then put in the oven, and when they think that it is sufficiently hot, they take the stones out again, and go and lie in it, men and women, boys and girls.[134]

Informants (O.A., J.T.) recalled small sweat lodges of this type. Skinner found "small beds of cracked stones and pebbles, without relics, often at some distance from other remains. . ."[135] Thus, archaeological remains tend to confirm the existence of this trait for the prehistoric people of Staten Island.

Clothing.—The amount of clothing worn by the Delawares varied with the season. In summer men wore only a leather breech cloth and women only a short skirt, and they frequently did without moccasins.[136] In colder seasons the principal garment was a skin of beaver, fox, deer, bear, elk, or raccoon.[137] The hair side was worn next to the body in

[129] Wissler, 1917, p. 221; Denton, 1845, p. 7.

[130] Thomas, 1912, p. 341; Heckewelder, 1881, p. 401; Mahr, 1954, pp. 381-83; O. A.

[131] Lindestrom, 1925, p. 222.

[132] O'Callaghan, 1850, I: 282; Hayes, 1954, p. 77.

[133] Zeisberger, 1910, p. 17.

[134] De Vries, 1909, pp. 217-18; Lindestrom, 1925, p. 257, described the sweat lodge in similar terms.

[135] Skinner, 1909, p. 48.

[136] Pastorius, 1912, p. 384; Lindestrom, 1925, pp. 191-92.

[137] De Laet, 1909, p. 57; De Rasieres, 1909, p. 108; Thomas, 1912, p. 341; Juet, 1909, p. 18; Van der Donck, 1909, p. 301.

2:Newcomb E-4, 5 (1951-1952) 1956
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Very few of them were fortunate enough to have oil on their lands. They either farm their fields or cash rent them. Judging from the state of repair of the houses, those that farm their own fields are more prosperous than those who rent them out.... The majority probably rent their fields and subsist on the small cash return, aided by the produce from their gardens, old age pensions, and other occasional sources of income.[3]

I have never seen a farming enterprise among the Cherokee-Delawares which could be considered a successful commercial venture. Some subsistence farming continues, but a large proportion of the adult males work in the various industries of the county, such as the Dewey Portland Cement Company, or the Phillips Petroleum Company. The older Delawares, who have remained in the area, appear to have done so mainly because they possessed no special training which would allow them to rise on the economic ladder or to leave for higher paid employment elsewhere. The older generation also seems to have had no culturally inspired incentives to acquire special skills.

There was considerable hunting in the early days in Oklahoma. Game was still fairly plentiful, and until about 1870 the Delawares had to hunt because their gardens yielded only a precarious livelihood. The chief object of the hunt was traditionally deer, and informants (J.T., O.A.) said that this was true in Oklahoma. They also ventured out onto the plains in quest of the bison. The Anadarko band, because of their location and probably because of their proximity to Plains tribes, made considerably more use of the bison. Besides these animals, prairie chickens, of which there were immense quantities in the early days, wild turkeys, quail, fish, beaver, and raccoon were utilized. In the Caney Valley the hunting was done on horseback, by individuals or at most by small groups. Communal bison hunts occasionally took place on the plains. These included women to do the butchering. Autumn was preferred for communal hunts since the cooler weather allowed the hunters to bring back fresh instead of jerked meat. Preparation, preservation, and storage of food followed the traditional patterns well into this century. Little or no food is dried or jerked by the Cherokee-Delawares at present; most food comes out of the can and is prepared in the Anglo-American tradition.

By the time the Delawares had migrated to Oklahoma the log house (about thirteen by twenty feet) had become the ordinary dwelling. A smaller log house was erected nearby and served as a cookhouse. The bark and sapling wigwam persisted as an auxiliary dwelling until this century, as old informants remember the details of these structures (O.A., M.B.). Small cookstoves were in general use by the time the Delawares appeared in Oklahoma, and the other furnishings were primarily of American origin and design. Gradually the early log buildings were replaced by small clapboard dwellings. Houses today are usually in poor repair and are overcrowded and small; they are comparable to those of the poorer whites of the area. No pottery was manufactured in

[3] Kinietz, 1946, p. 13.

3:Zeisberger M-5 (1767-1780)1910
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Eastern Woodland Indians NM4
Iroquois NM9

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are as cleanly as one could expect it. The Monsys[14] and the Mingoes, however, far excel the Delawares in uncleanliness, and, since the dogs are constantly in the houses or lying about the fires, there are generally many fleas and other insects.

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Their britchen,[13] made of boards and arranged about the fire, serve as table, bench and bedstead. The underbedding upon which they lie, is either an untanned deer or bear skin or a mat of rushes, which grow in ponds or stagnant water; these the women are clever enough to decorate in red, black or other colors, finding the materials for the latter in the forest. These mats they also fasten about the walls of their lodges, keeping out the cold of winter as well as for ornamentation. Blankets worn during the day as part of the clothing serve at night as covering.

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Boys and girls sleep apart. As soon as girls walk a little frock is fastened about them in order that they may accustom themselves to wear their clothing in a modest manner, the garments of the women being short, for the reason that long gowns would seriously inconvenience them in their movements through the forests. In this particular the boys are neglected, wearing little or nothing until at the age of five or six years, when a flap of cloth is fastened to a leathern band or girdle that has been worn from early in infancy in order that they might become accustomed to it.

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Houses of the Indians were formerly only huts and for the most part remain such humble structures, particularly in regions far removed from the habitation of whites. These huts are built either of bast (tree-bark peeled off in the summer) or the walls are made of boards covered with bast. They are low structures. Fire is made in the middle of the hut under an opening whence the smoke escapes. Among the Mingoes and the Six Nations[15] one rarely sees houses other than such huts built entirely of bast, which, however, are frequently very long, having at least from two to four fire-places; as many families inhabiting such a house as there are fire-places, the families being related. Among the Delawares each family prefers to have its own house, hence they are small. The Mingoes make a rounded,

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3:Zeisberger M-5 (1767-1780)1910
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I D 342 arched roof, the Delawares on the contrary, a high pitched, peaked roof. The latter, coming much in contact with the whites, as they do not live more than a hundred miles from Pittsburg, have learned to build block houses or have hired whites to build them. Christian Indians generally build proper and comfortable houses and the savages who seek to follow their example in work and household arrangement learn much from them,.

E 461 The North American Indians, whom I wish now to describe as well as I have learned to know them, are by nature (I speak of savages) lazy as far as work is concerned. If they are at home and not engaged in the chase they lie all day on their britchen and sleep; when night comes they go to the dance or wander about in disorderly fashion. The old men work a little, chopping wood or doing other things about the house, but the younger do nothing unless driven by dire necessity to build a hut or house or the like. Whatever time is not devoted to sleep is E 525 517 given to amusements, such as ball playing, which they have learned from the whites, as also cards. A game with dice they have themselves invented. The dice are made of the pits of wild plums, not cubical but oval shaped and smooth, black on one side and yellow on the other. These they each in turn raise in a wooden vessel and throw forcibly to the ground, occupying whole days in this way and accompanying their plays with much E 535 517 noisy ejaculation. Dances take place every night, all young people, men and women, attending. The dancing takes place either in a large house or in the open about the fire.[17] The men lead in the dance, the women closing the circle. Such is the exultant shouting on these occasions that it can be heard two or three miles away. The dance usually lasts until midnight, though there are intervals of rest. The drum which keeps the time is a thin deer-skin stretched across a barrel, or, in lieu of this, a kettle.

E 181 They are proud and haughty, even a miserable Indian, capable in no respect, imagines himself to be a great lord.[18] They hold themselves in high regard as if they were capable of great and wonderful things, in which respect they are much encouraged by dreams, held among them to be very significant and,

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

were generally careful to keep burning. On journeys they were accustomed to carry fire with them from one lodging-place to another, for which purpose they used a certain kind of fungus,[40] that grows upon trees. With such a glowing piece of fungus they could travel from morning to evening. This custom has to the present day not ceased among the Indians, nor has the method of making fire described above, some still employing it on special occasions and in connection with their sacrifices, in order to remind themselves of former customs and usages. Firewood they did not split in former days nor could they have done so with their hatchets of stone. They burned it into pieces of such length that could be carried home. They built a fire against the trunks of standing trees and kept it burning until they fell, which method still obtains among them, especially the older ones, for whom it is difficult to fell trees and split wood and who, perhaps, do not even own a hatchet. These may not burn a piece of split wood during a whole winter, but provide fuel for themselves in the manner described, which is quite easy and convenient for them.

Canows made of wood as well as bast, they also had in earlier days, fashioning the former out of a whole tree trunk, which they burned out and only used their hatchets to chop off glowing coals, lest they should burn in deeper in one place than another or even burn a hole through.

Their dwellings were huts of bark, which they lined with rushes in order to keep out the cold, roofed they were with bark, even as is the case now, though sometimes rushes or long, dry reed-grass served the purpose.

Underground dwellings there were, also, of which here and there traces may be found, particularly along the Muskingum, in which region one may yet see many places, where embankments, still to be seen, were thrown up around a whole town.[41] Here and there, furthermore, near the sites of such towns there are mounds, not natural, but made by the hand of man, for in those days the natives carried on great wars with one another, Indians being formerly, according to their own testimony, far more numerous than at the present time. At the top of these mounds there was a hollow place, to which the Indians brought

3:Zeisberger M-5 (1767-1780)1910
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the mother going to fetch water or on some other errand. The children by pushing and kicking not infrequently tumbled themselves into the fire or other danger and thus miserably perished, or were severely burned. For this reason the custom is in disfavor.

Their houses are fairly clean, some being superior in this respect and affording a comfortable night's lodging for a European. In case a guest is expected, especially if it be a white person, they prepare as comfortable a bed as possible. They sweep the bunk, that serves as seat and table in the daytime and as bed at night, and spread a mat with one or more deer or bear skins upon it. Though usually a comfortable couch in summer time it may be made very uncomfortable by the fleas brought in by dogs. Their kettles, dishes and spoons are not kept in good order; sometimes they are only licked by the dogs in lieu of washing. Dishes and spoons they make themselves of wood, sometimes of tree knots or growths, often very neatly. The spoons are generally large and round shaped. Occasionally, a spoon will be used by several people, turn about, at a meal. Brass kettles, to be found in most houses because very necessary for sugar boiling, are bought from the whites.

The Indians are lovers of finery and dress, the women more than the men; the latter take care that the women adorn themselves in proper manner. The men clothe themselves rather meanly, regarding it as a disgrace to be better appareled than their wives. The dress which particularly distinguishes the women is a petticoat or strowd, blue, red or black, made of a piece of cloth about two yards long, adorned with red, blue or yellow bands laid double and bound about the body. Many women wear a white shirt over the strowd, decorated with silver buckles, the more the better. Red or blue leggings are worn, made of fine cloth joined by a broad band of silk bordered with coral. These leggings reach only to the feet. Shoes are made very neatly. Over the first strowd they may wear another, not decorated with ribbons, which if it inconveniences them in their movements may be easily laid aside. Thus clad a woman is well dressed. In place of the white shirts, blue linen or cotton may be worn. When they wear a white shirt, which is preferably of fine linen, it is often dressed with cinnabar about the neck.

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262 Flour was either ground between two stones or pounded in a
[412] mortar and pestle by the Delaware. The mortar was usually a hol-
loved tree trunk, the pestle a suitably shaped stone (Smith, p. 138;
Lindstrom, pp. 253-54; Abbott, 1875, p. 357; Kalm, p. 230).

276 Stone pottery and clay pipes have been uncovered on archae-
[323] ological sites. Lindstrom describes the Lenape pipes as beautifully
324 painted and glazed with birds and animals on the head. He says
there are some "...an ell in length, which are screwed together
with leather,...and in these pipe-heads will go a handful of tobacco"
(Lindstrom, p. 197). These were presumably of European manufacture.
The pipes which have been recovered from old sites are of a much
humbler variety (Abbott, 1875, pp. 343-44; Skinner, 1909, p. 27;
Butler, p. 249). This apparent inconsistency can be readily ex-
plained, however, by assuming that Lindstrom was referring to the
calumets or peace pipes, which were relatively rare and would
be likely to have been carried west by the owners when they moved
(Kalm, pp. 231-32).

285 Some household items manufactured by the Delaware women were
[283] mats, ropes and baskets made from wild hemp, spruce roots, corn
husks and rushes. The mats, which were sometimes painted or had
figures worked in or over the weave, were hung on the walls for
increased protection against the elements as well as to beautify
the house (Smith, p. 138; Lindstrom, p. 221; Harrington, 1913, p. 224).
They were also used as part of the bedding together with the skin or
287 turkey-feather robes which served as clothing during the day (Johnson,
p. 260; Heckewelder, 1881, p. 203). The turkey-feather robes deserve
special attention as they were evidently one of the most distinctive
and beautiful of the Delaware's manufactures. Lindstrom says:
"They also make fine and beautiful quilts of painted bird feathers.
In the first place they tie them with meshes like nets, yet very
fine; then they fasten the feathers in the meshes, so neat and
strong that not one feather can come loose from it..." (Lindstrom,
pp. 221-22). When there was a "bed," it consisted of a wooden
352 shelf running around the interior wall of the house and serving
as a seat by day (Harrington, 1913, p. 218; Zeisberger, 1910, p. 17;
Skinner, 1915, p. 7).

342 The most common type of Delaware house was a small hut con-
sisting of a rectangular, gabled frame of saplings covered with bark
or mats. Penn describes their houses thus: "Their Houses are Mats,
or Bark of Trees set on Poles, in the fashion of an English Barn,
but out of the power of the Winds, for they are hardly higher than
a Man..." (Penn, p. 31). Some Delaware, however, constructed a
house large enough to accommodate several families, the increase in
size all deriving from greater length. The result was not unlike
an Iroquois longhouse.[6] In the center of the house was one or more
fires depending on the length of the building, and the ridge of the
roof was arranged with an opening through which the smoke could

escape. In the summer and on trips shelter was not considered necessary (Johnson, p. 281; Lindstrom, p. 211). Most villages also contained a "Big House" which served as a place for religious assemblies and council meetings, but both of these functions were sometimes performed outdoors or in the chief's house. 342 344

As aids to transportation the Delaware used the carrying straps, pack baskets (used by both men and women) and canoes. Their bark canoes were of birch or chestnut. They also used a dugout made by first burning a suitable log and then scraping the charred portions out with sharp stones and shells (Johnson, p. 280). Vessels capable of ocean travel were constructed by fastening two large dugout canoes together and using mats for sails.[7] In these, journeys were made as far as New England and Virginia (Johnson, p. 280; Lindstrom, p. 237). 501 [482]

Nineteenth century writers were of the opinion that the Lenape used large amounts of copper and perhaps even worked it themselves (Brinton, 1885, p. 52; Abbott, 1885, pp. 774-77). More recent evidence, however, indicates that copper was not abundantly used, the most common form in which it is found being tubular beads, and that it was received solely in trade (Skinner, 1909, p. 28). 325 [439]

Clothing

The clothing of the Indian men consisted in summer of a leather girdle from which hung a flap of leather.[8] At this time of year the Delaware frequently went without footwear (Pastorius, 1700, p. 384; 1698, p. 433; Danckaerts, pp. 169 and 280; Lindstrom, pp. 191-92 and 197). The women's dress consisted of a square piece of leather fringed at the bottom which was bound around the waist as a short skirt (Skinner, 1915, p. 5; Zeisberger, 1910, p. 29). In winter, both sexes added leather leggings, moccasins and robes of animal skins or turkey feathers to this costume. Apparently the skins of bear, deer and raccoon were most commonly used for clothing. All of the clothing was decorated with colored designs of dyed porcupine quills or wampum (Pastorius, 1698, p. 433; Johnson, p. 280; Heckewelder, 1881, p. 202; Skinner, 1915, pp. 3 and 5). 291 [281] [531] [301]

Both sexes decorated themselves with numerous ornaments, the women, however, outdoing the men. Wampum was hung in chains around the neck and from the ears, and woven in bands which were worn around the head, sometimes with a single feather set in them (Pastorius, 1698, p. 434; Lindstrom, p. [illegible]). Around the neck were also worn necklaces of dyed deer hair and native copper, stone and shell pendants and breast plates (Abbott, 1875, p. 327; Heye, pp. 32-42). In addition, men were seldom without their pipe, tobacco pouch and bag of food also hung about the neck (Lindstrom, p. 197). For festive occasions the ornamentation was greatly increased and face paint of various designs added. Hair and skin shining with bear grease was 301 [276] 302

6:Harrington E-5 (1907-1910) 1921
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CONCLUSION OF THE LENAPE ANNUAL CERE
Native Painting by Earnest Spybuck, a

[FACING p. 1(A)] [IN COLOR]

6:Harrington E-5 (1907-1910)1921
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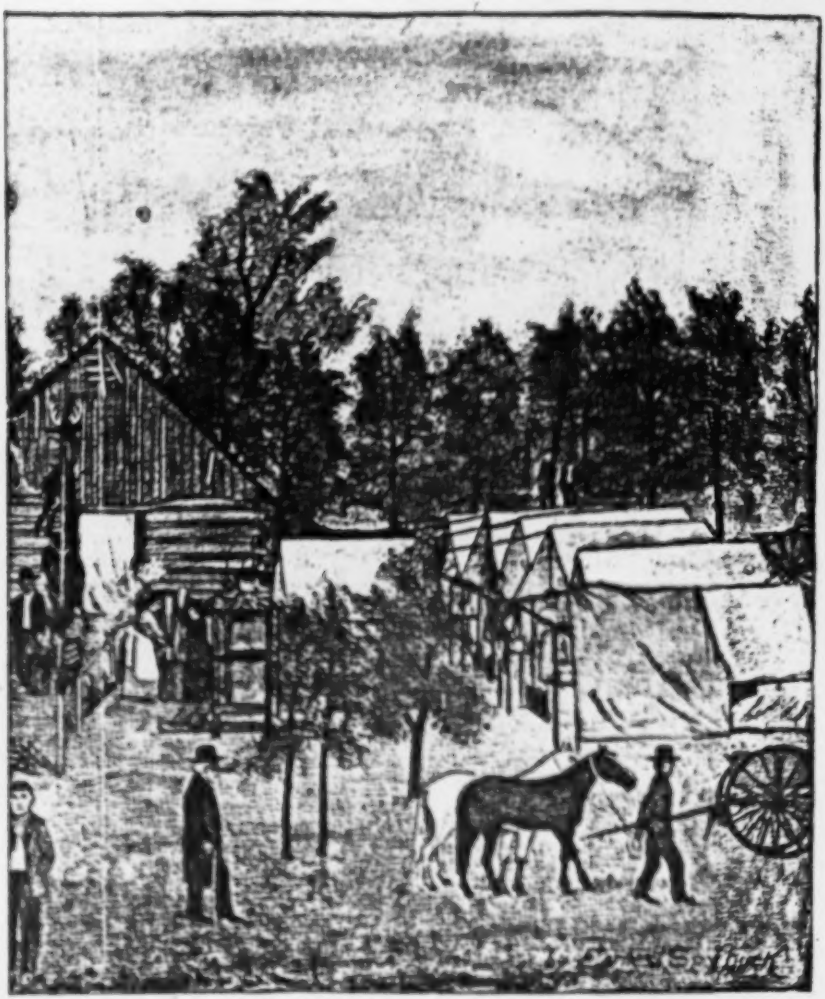

NAPE ANNUAL CEREMONY IN OKLAHOMA
ing by Earnest Spybuck, a Shawnee

[Facing p. 1(B)] [in color]

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

CHAPTER XVI.

Concerning the Dwellings of the American Savage People.

During the summer they have no certain dwellings, but move about here and there around the country. However, in the fall each and every sachem has a house built for himself, which he and his subjects can live in during the winter, and during the summer they sing with the rabbit [and make a] house in every bush.[1] The house which they then build[2] is thus made, namely: first posts [are] dug down into the ground and set [down] securely, on which poles are fastened, the walls and half of the sides of the roof they clothe and cover with bark; the roof up at the ridge, where the smoke is to escape, they make open, an ell on either side of the ridge, all along the house, as long as it may be. And the length of the house they then plan according to the multitude of people [in the clan], that they can all be accommodated under one roof, about 100, 200, or 300 ells in length. But the width is on each side of the fireplace the length of a man, that they can lay lengthwise between the fire and the walls; for they have always the fire made lengthwise along the house, right in the center under the ridge, which burns night and day while the winter lasts. And they have one door only on each gable.[3] In this house

[1] That is: they sleep under a tree.
[2] In the winter.
[3] *En dörr hafwe the allenast på hwar gaffwell.* The chestnut bark was mostly used for the covering of the buildings. Cf. Van der Donck, *N. Y. Col.*, 2, I, 151, 196. See also Beatty, *Journal* (Lon-

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

they now dwell while the winter lasts, and if the Christians then[4] had in mind to exterminate them, it could then be readily done; but that would be of no value or advantage to the Christians, for they are the slaves of the Christians which they themselves cannot know or observe. And the trade, traffic and commerce of the Christians would be of small value in that place, if the savages would not be [there]. The savages are ever willing and anxious to serve the Christians; [they] allow themselves to be commanded by the Christians, as if they were their subjects, but through good words; with dictation we get nowheres with them. If we should desire to prepare a feast, or if one otherwise may need [something] for the household, be it deer, turkeys, wild geese, wood-grouse, black-grouse, pigeons, etc., or whatever kind of game or fresh fish it may be, and one will command the savage to procure it, on that or that day for good pay, one may indeed be sure that he will get that which is desired, at the promised time. Thus in all other things which we may command, one may surely believe that it will be followed.

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don, 1788), 44-72; *Mss. 1412, pi*, Ridgway Library. Williams says: "Most commonly there houses are open, their doore is a hanging *Mat*, which being lift up, falls downe of itselfe; yet many of them get *English* boards and nailes, and make artificiall doores and bolts themselves, and others make slighter doores of *Burch* or *Chestnut* barke, which they make fast with a cord in the night time, or when they go out of town, and then the last (that makes fast) goes out at the Chimney, which is a large opening in the middle of their house, called: *Wunnauchicomock*, a chimney." *Key*, 51.

The long house with two fires was called *necquttow;* with three fires, *shiuchcuttow*, etc. The round house was called *putuckakaun, Key* 47.

[4] During the winter.

+ = element present
− = element denied
(+) or (−) = source ambiguous
* = informant could not or would not say
s = some, sometimes, or several
† or * = see Ethnographic Notes, pp. 79-137 for additional information

		Williams	Van der Donck	Lindeström	Zeisberger	Heckewelder	Johnston	Pipe	Chippa	J. W.	W. T.	E. R.	W. L.
							129	574	858	2795	191	558	576
											992	763	755
													756
													742
Medicine—Continued													
52.	Perform surgical operation				(−)		−		−	−	−	−	−
53.	Unite profession with priesthood	(+)		(+)			−		−	−	−	−	−
54.	Always use juggling tricks †	+	s	s	s	s	−		−	s		s	s
55.	Beat on own breast	+		(+)		+	+			+	+	+	+
56.	Blow in hands	+		(+)		+	+			+	−	+	+
57.	Make rumbling noise	+		+	+		+			+	+	+	+
58.	Blow on patient	+		+	+	+	+			+	+	+	+
59.	Rub the part affected						+			+	+	+	+
60.	Have effect on patient's confidence						+			+	+	+	+
General Manners and Customs													
61.	Eat human flesh			•(−)	−	−	−	•	−	−	−	−	−
62.	Shake hands on meeting; inquire about health and express gladness to see	(±)			+	+	+	+	+	+	+	+	+
64.	Great respect paid age or rank				+	+	+	+	+	+	+	+	+
65.	Visit one another for purpose of conversation	+			+	+	+	+	+	+	+	+	+
66.	Regular parties at which they entertain				+		+	•	•	+	+	+	+
67.	Practice of telling stories				+		+	+	•	+	+	+	+
68.	In winter and at night only						+	•	•	+	+	+	•+
69.	Use words equivalent to swearing		−		−		+	−	−	−	−	−	−
70.	Exhibit strong feelings of love, friendship and affection to same sex					+	+	+	+	+	+	+	+
71.	to opposite sex						+	−	+	+	−	−	•
72.	common to try to suppress to same sex						+	−	+	+	−	−	•+
73.	common to try to suppress to opposite sex						+	+	+	+	−	−	•
74.	Matter of pride to suppress feelings or excitement, especially fear and shame				+		+	•	+	+	(+)	+	+
75.	On return home men treat wives with indifference					+	+	+	•	−	+	−	+
76.	On return home men treat children with indifference					−	−	•	•	−	−	−	−
77.	Powers of recollection strong			+		+	+	•	+	+	+	+	+
78.	Any peculiarities in encampments (except war) or building of huts that distinguish from others				+		•+	•	•	•	+	•+	+

10: Speck E-4, 5 (ca. 1925) 1931
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When all is ready then shall either one of these Attendants paint every Carved Image in the Big House. For that, my kindred, since ancient days is the rule and conduct of the Delaware when they intended to place our father, the Great Spirit.

Attendants, bring into the House your cooking and your dishes. Each and everybody who brings a dish give him to eat some hominy and meat. When eating is finished, then shall everybody who desires to sleep in the House bring whatever things to use he may choose such as bed clothes.[1] Here now it is nine evenings since we have camped.[2]

[1] This is to be noted as a privilege accorded for this time to the worshippers who are attending the ceremony—a sanctification.

[2] The Delawares are widely scattered over Washington County, of the Cherokee Nation, hence in congregating for the ceremony they are obliged to domicile themselves in tents.

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614 have expressed themselves in favor of the
622 person nominated. If they disagree, I have
623 not ascertained how it is adjusted. After the person is agreed upon, then all the chiefs meet in council and perform the ceremony of investing him with his office.

622 The war chiefs are selected and made such by the Head Chief without consulting the people, but not so with the Head Chief.

241 The Delawares are very well advanced as agriculturalists. When Mr. Pratt came
342 among them 12 years ago, as he informs me,
177 they were living in bark houses. Now many of them are living in frame houses two stories and 2½ stories high, some with a veranda in front the whole length, and they have good barns and outbuildings. Some of
231 them have herds of cattle from 25 to 100
422 and have from 5 to 20 swine, sheep, wagons, and all kinds of farming implements. Their future prospects are certainly very flattering if they push on as they have here. Their
648 women are interfered with a good deal by
563 the whites, and they are quick to marry
557 white husbands, as they seem to regard that as advancing. It would be so were their husbands respectable.

657 With their large annuity of $50,000 per annum, the best timbered lands in the state, and sufficient of them to give them all large farms, there is no reason why they should not become both agriculturalists and respectable citizens of the state. When they
000 become wealthy farmers as some of them now are, their children will intermarry respectably with our white people, and thus the children will become respectable and, if educated, in the second and third generations will become beautiful and attractive. This is to be the end of the Indian absorption of a small portion, which will improve and toughen our race, and the residue run out or forced into the regions of the mountains.